1:McIlwraith E-5 (1922-1924) 1948
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838 woman who dressed as a man and used to hunt successfully, [171] though she was married. Such practices are said to have been not uncommon among the Haida. The women were considered bold and independent, but the Bella Coola of today know little *[776] about them, and are not even certain that *Sxints* is responsible for a female assuming the actions of a male. It will be readily understood that he is not regarded with much awe, nor does he influence their daily lives.

*776 Another supernatural being, uninfluential though resident [822] upon earth, is Echo, *Setsalāni*, "The Voice Repeater." The Bella Coola regard him as a male being, in human form, and recognize his presence whenever sounds reverberate. He figures in mythology, occasionally appears as a masked figure at [575] *kusiut* or *sisaok* dances, but has neither helped nor harmed human beings for so many generations that he is accordingly neglected.

*776 A supernatural being from whom many Bella Coola have 787 had unpleasant visitations is *Slhimsila*, the cause of nightmares. 828 He is a man-like creature with black face and an enormous head which he constantly scratches. His home is in *Nusmät-a*, but he frequently descends to this world and frightens sleepers. If a person scratches his head while asleep it is because he has just seen *Slhimsila* doing so, and if he walks in his sleep it is to escape this supernatural visitor. A sleep-walker is usually aroused by having a bucket of water thrown over him. A ●[751] person frequently troubled by *Slhimsila* can avoid him by painting a black circle around each eye before going to sleep.

*776 With the exception of *Älquntäm*, the supernatural beings thus far described play little part in the lives of the Bella Coola. They believe in their existence, but do not expect to meet them, and do not believe that they exercise much influence on the course of their daily life. Supernatural beings of this ineffective type are exceptional. A man goes into remote parts of the 781 mountains, or even into little frequented areas around his *776 village, with mingled fear lest he encounter an actively malicious being, and hope that he may meet a benevolent one. More-

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receive such pretty objects, restores the sick, though she does not herself come to do so.

The shaman now sends a young man out to fill his curing basin. When this is done, he carries it around the fire, once, sunwise, and sets it down beside the patient. The practitioner drinks from it, and casts some eagle down on the surface. If it revolves sunwise, it signifies that the patient will soon recover, and the shaman proceeds to wash him with the water; if it remains stationary or revolves in the opposite direction, it is an unfavourable sign, and he throws the water out of the door. More is then brought, and the procedure repeated until it revolves sunwise. Although no Bella Coola can state definitely how this is performed, the concensus of opinion is that it is done by twisting the box slightly.

Shamans are not the only ones who make offerings to *Ťlitcăplilăn·a*. It is generally known that she likes to receive things, so a sick person often throws on the fire a little grease, some of his own clothing, or other objects of small value. By so doing he hopes that she may appear, or that the sickness will vanish as the object is consumed in the flames. A person in good health sometimes makes like offerings, either on the central house fire or on one built behind the house, at the same time asking *Ťlitcăplilăn·a* to help guard him.

(7) In recent years some shamans have been in the habit of displaying the sickness in visible form; this is said to have been a practice adopted from the Bella Bella. After throwing himself on top of the patient the shaman sucks violently, and produces such an object as a toad, a snail, or a stick of wood, which he claims to have been the cause of the malady. This has, of course, been concealed throughout in his mouth. This belief is fostered by the undoubted skill of some shamans in extracting such foreign substances as a salmon bone, wedged in a patient's throat, or a sliver. In such cases he first works with his fingers to force the object near the surface. It is believed that some shamans are so powerful they can draw forth foreign substances by the mere application of their stick

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752 *For Fractures*

An effort is made to straighten the limb and to place the ends of the broken bone together in their proper position. If there is considerable swelling, an incision is made to let blood escape. Hemlock gum is applied freely to the whole region to soften the wound and hold the splints in position. This penetrates the cut, if one has been made, and is believed to facilitate the knitting process. Any small sticks are used for splints.

REMEDIES FOR AILMENTS CAUSED BY SUPERNATURAL OR HUMAN BEINGS

783 752 Persons suffering from diseases or accidents of the types described in the previous section are not the only ones whom the Bella Coola consider to be sick. A girl at puberty, a mother who has just given birth, a man or woman whose consort has just died, has been placed in a peculiar relation to the supernatural and is in a condition identical to that of one suffering from a disease. The ritual acts prescribed at these crises of life are medicines, just as truly as an herbal potion or a curative treatment. In fact, anyone who has been in close touch with the supernatural is in a critical condition and must act circumspectly, the reason for the taboos observed by shamans.

789 [753] Hunters particularly, and others who are likely to come in contact with supernatural beings, employ a number of medicines to protect themselves or to alleviate the dangers to which they have been exposed. As already described, the most potent of these are articles which have been rendered essentially human by contact with the body. For example, an evil supernatural being such as the War-Party of the Tides can be kept at a distance by casting soiled clothing upon a fire. Even more powerful are stained cedar-bark sanitary napkins. It is remembered that when a Bella Bella lad was treated with a gull so that he could see beneath the ocean, his friends became so alarmed at his tremendous ability that they destroyed it by throwing pads of this kind on a fire built beneath the bed on which he was sleeping. The basis of this medicine is the belief

6:Boas E-5 (1886-ca. 1890)1892
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751 Women wear tight Anklets to prevent
the calves of their legs from slipping down.' During their monthly
441 periods women place soft cedar-bark in the vagina. The bark is afterwards
824 burnt in the woods. The smoke of this fire is believed to be poisonous.

177 It is evident that the culture of the Bilqula is very greatly influenced
551 by that of the Kwakiutl. The secret societies and the potlatch ceremonies
556 are almost a copy of those of the Heiltsuk'. This influence has been so
575 deep that names of even deities and of the mythical ancestors of certain
776 gentes are purely Kwakiutl words, or have at least Kwakiutl endings. Thus
771 the name Aixmk!ikya (see p. 413) is purely Kwakiutl, meaning 'good all
over the world.' K'ûmk'umk!ikya is also a Kwakiutl word, meaning
'the rich one of the world.' The chief's name, Mî'lxyîlaî (see p. 439)
belongs to the same class of Kwakiutl names. On the other hand, the
religious ideas of the Bilqula are very curiously developed, and apparently
but slightly influenced by their neighbours. The whole Nusmunkiwa
tradition is peculiar to them, but has been partly adopted by the Awikŭ-
ênoq, with whom the Bilqula have intermarried.

[pp. 425-449 not processed]